

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. V.

NOVEMBER, 1840.

No. II.

PROCEEDINGS.

DOMESTIC COMMITTEE.

September 21, 1840.—Stated Meeting.—The Rev. Mr. Jones was called to the Chair.

Notice having been given of a vacancy occasioned by the elevation of the Rev. Dr. Whittingham to the Episcopate, it was determined to fill the said vacancy at the next meeting.

Adjourned Meeting, September 22.—The Rt. Rev. Dr. Onderdonk took the Chair.

On the report of the Committee on Northern Missions, the Rev. Willard Presbury was recognized as a missionary in Ohio, and a salary appropriated to him as the missionary at Springfield.

The following resolution was adopted :

Resolved, That it is inexpedient to appoint and send out a missionary when the candidate in his application limits the term of service to so short a period as nine months or a year.

The Rev. Amos C. Treadway was appointed a missionary within the Rt. Rev. Dr. Kemper's jurisdiction.

The Committee proceeded to an election of a clerical member to fill the vacancy occasioned by the elevation of the Rev. Dr. Whittingham to the Episcopate; when the Rev. Benjamin I. Haight, Rector of All Saints' Church, was unanimously elected to fill the said vacancy.

Stated Meeting, October 5.—The Rt. Rev. Dr. Onderdonk took the Chair.

On the report of the Committee on Northern Missions, the Rev. T. E. Paine, a missionary in Kentucky, was recognized as the missionary at Palmyra, Missouri; and, on the report of the Committee on Southern Missions, Mr. Paine's resignation of the station at Princeton, Kentucky, was accepted.

The Rev. Mr. Haight was appointed a member of the Committee on Southern Missions in the place of the Rev. Dr. Whittingham.

October 19.—*Stated Meeting*.—The Rt. Rev. Dr. De Lancey, Bishop of Western New-York, favored the Committee with his attendance, and took the Chair.

On the report of the Committee on Northern Missions, the transfer of the Rev. Benjamin Eaton, from Mineral Point, Wisconsin, to Green Bay, in that Territory, was recognized; a salary was appropriated to him as the missionary at the latter station, and his resignation as a missionary of the Committee, to take effect on the first of December, was accepted; a salary was appropriated to the Rev. William Allanson, as missionary at Southport and Racine, Wisconsin; and the Rev. Luman Foot, of Vermont, and the Rev. G. P. Giddige, of Kentucky, were appointed missionaries in Illinois.

On the report of the Committee on Southern Missions, Breckenridge, Meade, and Hardin counties, Kentucky, were recognized as a station instead of Maysville, in that state; the Rev. N. N. Cowgill was recognized as the missionary of the said station; the Rev. W. T. Leacock was appointed a missionary in Tennessee, and recognized as the missionary at Williamsport, in that state, and a salary appropriated to him as such; and the Rev. A. Bloomer Hart, of New-York, was appointed the missionary at Apalachicola, Florida, and a salary was appropriated to him as such.

CORRESPONDENCE.

DOMESTIC.

WISCONSIN.

FROM THE REV. BENJAMIN EATON, MISSIONARY OFFICIATING AT GREEN BAY.

Green Bay, September 29, 1840.

Since my last report, I have, with the approbation of Bishop Kemper, officiated here every Sunday, with the exception of Sunday the 13th inst., when I was at Milwaukie. On Wednesday, 22d July, I visited Manitowock, a village on Lake Michigan about 35 miles south of this, where I officiated for a congregation numbering nearly fifty persons, and baptized two infants. I had the pleasure, on the 11th of this month, of meeting our esteemed Bishop at Milwaukie. I there preached twice, in the court house, to the Rev. Mr. Hull's congregation.

On Saturday the 19th inst., the neat church in this town was consecrated to the worship of Almighty God. Prayers were read by me, the lessons by the Rev. L. B. Hull, missionary at Milwaukie, the instrument of donation by H. S. Baird, Esq., and the deed of consecration by the Rev. Solomon Davis, missionary at Duck Creek. The Rev. Mr. Hull preached. The Bishop preached at night, and also on the following Sunday morning, (when I was admitted to the Holy Order of Priests,) and in the afternoon he confirmed two persons.

I am glad to have it in my power to state that, during the last quarter, the congregation at this place has weekly been on the

increase. Families, 25; Baptisms, infants, 2, adult, 1; confirmed 2; communicants, added, 1, present number, 21; Sunday school, teachers, 5, scholars, 30; contributions for Domestic Missions, \$5.

FROM THE REV. WM. ALLANSON, MISSIONARY AT SOUTHPORT.

Southport, Sept. 30, 1840.

I arrived at Southport, the principal place of my missionary station, on August 5, and met with a very cordial reception from all the Episcopalians, especially from ———, to whose indefatigable exertions by lay reading, the distribution of prayer books and tracts, and private conversations with many individuals on the subject of religion, the Church in this place is greatly indebted for her present state of prosperity, if not indeed for her very existence. I say this, because I think such instances of the exertions of laymen in the cause of religion ought not to be withheld. The congregation which, under lay-reading, I am assured, was very respectable, has considerably increased; so that the room we occupy, although it will hold from 90 to 100, is sometimes too small for our comfortable accommodation. The vestry have therefore come to the conclusion to put up, during the winter and spring, a small building designed to accommodate from 150 to 200 persons; the expense not to exceed, if possible, 600 dollars. At a late visitation of the Bishop, our room was filled almost to suffocation; many stood in the hall, and many on the steps, (it being an upper room,) and many were compelled reluctantly to retire. The utmost seriousness and attention prevailed throughout the whole of the solemn and interesting services; two adults were baptized, and nine out of twelve candidates confirmed. The Rev. Mr. Hallam, of Chicago, was present; he read the prayers in the morning, and preached in the afternoon. The Bishop, the following day, preached twice at Racine to respectable and attentive congregations, and the day following left for Milwaukee. In reference to the services performed, I have to say that, owing to the feeble state of my health for some time after my arrival, they have necessarily been principally confined to Southport, the place of my residence; I have, however, officiated twice at Racine, and once in a neighboring school house; and my health now, through the good providence of God, being nearly restored, Racine, of course, will receive its due proportion of services. In addition to the services on Sunday, I officiate at Southport every Friday evening, and purpose to continue to do so until Spring.

At the above place nine were confirmed; four adults and five children have been baptized, and twelve communicants have been added, making in all twenty-six. At Racine, one child has been baptized; but as I have not yet been able to administer the communion, I cannot say precisely how many communicants there are; I am told, however, there are some five

or six. Families at Southport, 12; Sunday school teachers, 2; scholars, 13; contributions for Domestic Missions, \$3.

FROM THE REV. L. B. HULL, MISSIONARY AT MILWAUKIE.

Milwaukie, Sept. 30, 1840.

Within the last quarter I have been absent from this parish two Sundays, and the Rev. Mr. Humphrey officiated for me one Sunday, and the Bishop and clergy of the Territory spent another with me, making together four Sundays that I have not officiated here, except at a third service. On the first Sunday that I was absent I preached at Beloit in the morning, and at Jonesville in the afternoon to good congregations. But as Mr. Humphrey has since taken the charge of that district I must refer you to his report for the state and prospects of the Church in that vicinity. The other Sunday, on which I was absent, was spent at Green Bay, attending the ordination of the Rev. Mr. Eaton.

During the quarter I have officiated in this parish thirty times—in Prairieville and Lisbon twice each—in Beloit, Jonesville and Southport once each—in Green Bay, three times—at Duck Creek, to the Oneidas, once—in all, 41 times. I have administered the communion here three times, and once in Lisbon, where there are eight communicants belonging to the Church, one of whom had never partaken before. I have baptized one adult and attended four funerals. The collection for the funds of the Committee made on the first Sunday of this month is six dollars. A handsome set of communion furniture has been procured by the Sewing Society, aided by the contributions of the congregation.

During the year now closed I have preached 172 times in 11 places—administered the communion 14 times in four places—baptized six adults and five children in three places—attended five marriages and five funerals in this place, and admitted 14 to the communion in four places.

The following are the annual statistics of the parish: families removed from the place, 6, added, 3, present number, 25; communicants removed, 5; died, 1; total, 6; added, 2; by removal, 3, present number, 16; baptisms, adult, 1; children, 5; total, 6; confirmed, 5, (three of whom belong at Lisbon;) marriages, 5; funerals, 5; contributions to the funds of the Committee, 26 dollars; Sunday school, 4 teachers, 18 scholars.

Of the prayer books that I have received I have disposed of about 200 in this and the places where I have officiated.

IOWA.

FROM THE REV. E. G. GEAR, MISSIONARY AT FORT SNELLING.

Fort Snelling, August 29, 1840.

I have continued to perform the duties which devolve upon me here, much with the same regularity as described in former communications. Three fourths of this command were ordered in the early part of the season to assist in the troublesome busi-

ness of removing the Winnebagoes, and only a part of them have as yet returned ; of course the numbers attending upon the services of the Church during the summer have been much less than usual. Some of the inhabitants also in the vicinity who were regular in their attendance have removed. At the last administration of the communion, fourteen persons partook of that holy ordinance. The majority of them, however, were Methodists, Presbyterians and Swiss Protestants connected with the missionary efforts among the Sioux and Chippeways, and among the number an Indian of the latter nation. These efforts are about to be renewed by the Methodists, and I trust with better prospects of success. The other establishments in this vicinity, with the exception of the one, some two hundred miles up the St. Peter's River, are nearly, if not quite, abandoned. I have attended three funerals of soldiers who belonged to this garrison, two of whom came to their deaths by drowning.

There is a small settlement commenced at the Falls of St. Croix, nearly a hundred miles from this place, and the only one, with the exception of a few scattering families, this side of Prairie du Chien ; but my lameness, which still continues, has prevented me from visiting it, and I fear will do so for some time to come. I need not assure the Committee that I shall embrace every opportunity of preaching the Gospel and of extending the knowledge of the Church, which is the Gospel, in this distant and beautiful land. I hope soon to be able to communicate some further matters of interest in relation to the missionary efforts of the clergy of the Church of England at the Northwest. I hear the Rev. Mr. Cochran has left the Selkirk settlement and gone farther West, and that his place is supplied by another gentleman who came by Hudson's Bay last fall. Would to God that our Church could be roused on this subject ! I know the Committee have it much at heart, and I pray that a door, and an effectual one, may soon be opened. The scenes that I daily witness among these wretched beings make my heart bleed.

FROM THE REV. JOHN BATCHELDER, MISSIONARY AT BURLINGTON.
Burlington, Sept. 15, 1840.

Since my last quarterly report I have continued in the regular discharge of my appropriate duties, except on three Sundays, when prevented by the unusual inclemency of the weather. The thunder storms in this region for the last three months have been frequent and terrible, beyond any thing ever before known even in the West. Even now while I write there is one raging around me, which has continued without intermission sixteen hours. When the nature of our soil is recollected, it will be understood at once that the roads and streets cannot be in a very practicable condition even for days after such a storm.

The past quarter has been one of unusual solicitude and anxiety and toil to me. The number of families which give a preference to the Church is about twenty. But a large and very important part of my congregation is composed of young men, many of whom are becoming far more serious than they formerly were. The proportion of communicants is small, the number being not more than eight or nine. It is my confident hope and fervent prayer, that it may please our heavenly Father to impart the graces of true religion to many who are now destitute of them. The spirit of the world, against which we contend, is subtle and strong, but we know the spirit and grace of God are stronger.

We intend the following winter to make a great effort to raise the requisite funds for the erection of a Church. The ladies are preparing to do what they can. This object can and must be accomplished.

In view of all circumstances I feel that there is almost every inducement to persevere in the diligent use of every appropriate means for the permanent establishment of the Church in this place. Once established, its influence upon the surrounding country will be extensive and great.

MISSOURI.

FROM THE REV. J. D. MEAD, MISSIONARY AT BOONVILLE.

Boonville, Sept. 17, 1840.

Having been appointed for missionary service within the jurisdiction of the Rt. Rev. Dr. Kemper, I set out from New-York on the 25th of June for the field of duty. On my arrival at St. Louis, a few days illness arising from the difference of climate and the change of my manner of living, made it necessary for me to remain a few weeks to recruit my strength before I should proceed on my journey.

My intention at first was to go to Liberty and Independence on the western border of Missouri, but after freely consulting with the Rev. F. F. Peake at St. Louis, who had until recently devoted his zealous labors to this station, it was thought best that I should stop at Boonville and endeavor to secure the advantage which the Church had formerly gained. And in accordance with this resolution on my arrival here, the 20th of August, my first duty was to seek for those who had at any time before been attached to or interested in the services of the Episcopal Church. After careful inquiry I found eight communicants residing within fifteen miles of the city, and about an equal number of those who profess to call themselves Episcopalians by baptism or education, and also many citizens who are favorably disposed, and who seemed to hail with lively satisfaction the renewal of the Church services in this place. These having collected together, I performed public service in a place of worship belonging to the Methodist Society on the evening of the first Sunday, and on the two following Sundays I officiated in a

convenient school-room which we obtained for temporary use, for an attentive and increasing congregation. My next object was to organize the congregation and elect a vestry, and this was fully effected by the adoption of a suitable constitution and the election of a vestry on Wednesday the 9th inst. Thus far I have had a very encouraging reception; and from the favorable tone of public feeling at present manifested, I confidently believe the time has come when a church edifice should be erected, and the services of the Church thus placed on a permanent foundation. Boonville is justly considered the second town in Missouri; and the Church once established here we shall have a central position, from which will emanate a most powerful influence all over the state, and in every direction. Of the dimensions and cost of such a church edifice as would be suited to the wants and wishes of the people here, I cannot now speak definitely; but of the amount required for that purpose only a part could be provided either here or in the vicinity, and we shall have to ask our more highly favored brethren abroad to supply the deficiency. I have, however, every confidence that their liberal hearts and hands will be opened towards us, and that they will extend to us their generous assistance whenever our wants are made known. It is our intention to make every preparation for building during the winter, and to lay the foundation as early in the spring as circumstances will permit, and to have the church completed as speedily as possible. And I trust and believe, from present indications, that a year from this time we shall have a church ready for consecration. We have but to look forward with hope, and upward with faith, and by the blessing and favor of God we shall see our heart's desire accomplished. Last week I visited Fayette—a flourishing town, the county seat of Howard, about 15 miles from Boonville—and preached morning and evening on Sunday; and, as the people seemed desirous to have the services continued, I appointed every alternate Sunday to be with them, and thus to share my labors between Boonville and Fayette. At Fayette there are 7 or 8 communicants of the Church, and if they could have a missionary to reside among them who could give himself exclusively to the duties of the ministry, a good work might be accomplished. As it is, an occasional visit, I fear, will not effect much. I pray that God may prosper our united efforts in the one great cause of extending the kingdom of the Redeemer on earth.

FROM THE REV. P. R. MINARD, MISSIONARY AT ST. LOUIS.

St. Louis, Sept. 21, 1840.

In consequence of severe sickness in my family, I shall give but a brief account of my proceeding for the last quarter. Our congregations continue good, and the people every week appear more serious and devout. Our growth is not rapid, but probably the more healthy for being slow. I have baptized four

adults, one of whom has come to the communion, and the others expect to follow her example soon. Communicants added, 13; present number, 49.

In order to be rid of the debt of about \$700 yet due on the church, we take weekly collections, which amount to rather more than ten dollars each Sunday. In a year they will enable us to pay our debts and complete the building. I will free the Committee of all expense on my account as soon as the cause of our Master in this place will permit. Their means are needed elsewhere; and I trust, by the grace of God, I shall be enabled to teach my people the duty not only of sustaining their pastor, but also of contributing something in aid of the places destitute of the gospel.

The church has been open for divine service every Sunday morning and evening during the last quarter, and I have officiated twenty-three times at this mission, and once in Christ Church. The Rev. Mr. Crane, president of the college, preached for us once, and the Rev Mr. Mead twice during his pleasant sojourn with us.

FROM THE REV. ISAAC SMITH, MISSIONARY AT ST. CHARLES.

St. Charles, Sept. 22, 1840.

By the blessing of God, myself and family have been preserved from any serious illness, and I have been able to officiate twice every Sunday, except one, during the time since my last report. Then I was prevented by sickness for a few days from my regular duties. But since my recovery, I have reason to be thankful that my health has been continued.

I have administered the Communion once, and admitted three new communicants,—two from St. Louis county, four or five miles from St. Charles, and one from St. Charles county. Some few weeks ago I visited a few Episcopalians, on the opposite side of the Missouri River, and they expressed a desire that I should preach to them. On this suggestion an appointment was made for the third Sunday in September, which I fulfilled accordingly. In the morning our services were conducted in a brick church, built and occupied by several different denominations. The church was well filled—the congregation attentive and serious: the full service was used, and the responses well made. At 3 P. M. I conducted the full services, and preached in a school-house a few miles west of the church. A good impression seemed to be left, and I hope good was done in the name of the Saviour. I made an appointment to preach there again the third Sunday in October, when I hope to be able to judge better as to the prospects for the Church in that place. I learn that there are five communicants, and about as many families attached to our Church there.

There seems to be an opening about five miles west of St. Charles to build up an Episcopal congregation. A school-house has been erected there, and I expect to officiate in it

soon. I have preached twice in the Lutheran church, about 3 miles from this town, to a small congregation of Episcopalians.

I have established a weekly lecture, which I hope will result in much good. The Sunday school has increased in number since my last report.

As I look upon the past, I see great reason to be thankful, and upon the future, I feel full confidence that God will make all things work for good to them who love him.

FROM THE REV. WILLIAM HOMMANN, MISSIONARY AT JEFFERSON CITY.

Jefferson City, Oct. 1, 1840.

My services have been divided between this place and vicinity, the Penitentiary, Fulton, and its vicinity. Baptized 3 children in this place, and 1 at Fulton; Sunday school, 6 teachers, 35 scholars. One of the above services (and the only one in the vicinity of Jefferson) was held at the village of Cote-sans-desseiu (originally a French settlement) on the Missouri River, about 12 miles below this place. This service was held at the delightful and hospitable residence of Major —, an old resident of this country, formerly from Ireland; who, with his interesting family, is a warm and devoted friend of the Church. The Major is a gentleman of extensive information and influence, and manifests a decided disposition to do all in his power for the establishment of the Church. The only religious instruction afforded in this place for some time past, has been that of a papal minister, whose efforts are confined mostly to the French; and that derived from the tenets of the Campbellite society. This sect, however, from want of encouragement, has relaxed its efforts, and the ground appears to be entirely open to the Church. I shall endeavor to improve this opportunity faithfully, according as the Lord shall grant the ability. At my first visit I remained in the vicinity a few days, visiting the members of our communion and others. I distributed about 300 pages of tracts. I enjoyed a very pleasant interview with three families—a mother and two daughters, all living within sight of each other, who still retain their affection for and with the Episcopal Church, of which they were members in Virginia. Others I found, who, though educated in the Church, had identified themselves with some of the various sects around them.

Two very estimable ladies of the place are about to commence a week-day and also a Sunday school, which they intend shall be strictly Episcopal in its character; and which I shall endeavor to supply with the necessary books, &c., so far as our own resources will permit.

We are looking forward with joyful anticipation to the visit of our beloved Bishop on the last Sunday in November. I have strong hopes that some who manifest a good deal of interest in the Church, will feel it to be both their duty and their privilege to avail themselves of the ordinance of Confirmation at that

time. The prospects of the Church, I am happy to say, not only continue good but I think are brightening. The more intelligent and influential part of the community evidently prefer the worship of the Church. Even those who are connected with other denominations, who generally hold service but once a month, attend constantly on our service the residue of the time. Not the least encouraging mark of the benefit of our service is, that some who were heretofore careless about attending worship any where, are now our most constant attendants, and manifest much interest in our success.

ILLINOIS.

FROM THE REV. CHARLES DRESSER, MISSIONARY AT SPRINGFIELD.

Springfield, Oct. 1, 1840.

During the last quarter I have officiated every Sunday, except one, when I was prevented by rain, several of the services being performed abroad. In Rochester I have officiated four times, baptized two children, and buried one. In Waverly and its vicinity I have officiated three times, administered the Communion, and admitted one thereto. I have also officiated twice in Petersburg, and baptized there two infants. In this place I have officiated at one marriage and three funerals, and baptized one infant. One also has been added to the Communion by removal, and one hundred dollars, mostly the proceeds of the ladies' industry, have been contributed for the purchase of communion plate.

At Rochester my congregations have been of rather a mixed character, as they are indeed every where in the country—hitherto almost the only denominations known there, were Methodists and Campbellite Baptists; though, of late, the Mormons have made some inroads upon the former. The meetings of this new sect there have been frequent, and the zeal manifested by them in making proselytes is worthy of a better cause. One effect of my preaching there has been to bring to light several families formerly acquainted with the Church and attached to it, but unacquainted with each other's religious preferences. Of these families, there are as many as five or six, sufficiently near to attend service there, and could they be more frequently favored in this respect, I should hope, ere long, to see a flourishing congregation established in that place.

As much ground still remains to be occupied in the vicinity of Waverly, I am not without hope that a church may one day be gathered there. Nor can I regard this an unworthy object of hope when I see how liable those, who have forsaken the ministry, appointed by the divine Head of the Church, are to "be carried about with every wind of doctrine and the cunning craftiness of men." One ground of such a hope is the character and spirit of the only male communicant of the Church in that neighborhood. Though in humble life and moderate circumstances, he purposes setting apart forty acres of land, one third

of his estate, for the future benefit of the Church—improving it in the meantime as his circumstances shall permit, so as to make it a desirable residence for a clergyman when they shall be favored with one.

At Petersburg a small church would soon be built, could I devote to them a part of my time.

Here, at present, there would seem to be less energy and public spirit. I do not despair, however, of seeing a large and influential parish established here. Whether or not it will be done through my instrumentality, I think more questionable.

During the last quarter I have received a donation of fifty prayer-books from the "Bishop White" Society in Philadelphia.

FROM THE REV. A. H. CORNISH, MISSIONARY AT JULIET.

Juliet, Oct. 1, 1840.

The present report closes the account of the second year of my missionary labors. That the last has not been to us a year of uninterrupted health and joyfulness, you are doubtless already aware. During the last quarter especially, repeated attacks of intermittent fever have operated to greatly enfeeble my energies, and I fear proportionately to impair my usefulness. Nevertheless, graciously supported by Him, of whom alone cometh our sufficiency to perform aught that is good and acceptable, I have done what I could for the honor of His name.

Baptisms, children, 4 ; communicants, added by removal into the parish, 2, new ones, 2, total, 26 ; families, 42 ; children under catechetical instruction, 35. Several are prepared to receive the rite of Confirmation whenever our Diocesan visits us. Wednesday evening, 22d July, I held a service at St. Charles, on the Fox River, and was much gratified to learn that the friends and members of the Church, at and about that place, are anxious as ever for the more frequent and regular services of an Episcopal clergyman. In several counties of this state, situated north and west of Juliet, the harvest is truly great, and ready for the spiritual reaper, while not one is there to gather into the garner of the Church. Sunday, Sept. 13th, I passed at Plainfield, performed divine service twice, and baptized an infant. Plainfield is a pleasant little village, containing perhaps, three hundred inhabitants ; and though only ten miles distant from here, I had not before held a service there. The Methodist meeting-house was kindly opened for our use ; and it was extremely gratifying to witness the interest manifested by many present, who, doubtless, had never before listened to the confessions, prayers, and praises of our solemn Liturgy.

Various causes have combined to prevent the completion of the house we have in building. The principal of these is the want of money enough to insure us in going forward with it without getting involved in debt. We hope for better things ; but those among us whose hearts are interested in the work are too few and feeble to do much without foreign aid. Contrary to

our hopes and expectation, this station will be under the necessity of soliciting a continuance of the aid of the Domestic Committee, another year. Notwithstanding, so important do I deem this post to be, that God granting me health and strength sufficient for the work, I shall continue here, and labor on.

INDIANA.

FROM THE REV. T. C. PITKIN, MISSIONARY AT LAWRENCEBURGH.

Lawrenceburgh, Sept. 24, 1840.

Of my public services for the quarter, two were performed at Crawfordsville, three at Lafayette, and three at Louisville, Kentucky. Services have been performed also in this parish by the Bishop, the Rev. Mr. Steele, who is now residing here, and the Rev. Mr. Deacon, of Kentucky.

Families, 10; communicants, added, 3; present number, 8; Sunday school, teachers, 10, scholars, 40; contributions, \$11.

Oct. 12.—Having received and conditionally accepted of an invitation from the vestry of Christ Church, Louisville, to become their Rector, I beg leave to resign my present station at Lawrenceburgh, and be discharged from the service of the Domestic Committee. The Bishop, though he has not given his formal leave, has informally expressed his willingness that I should occupy the station offered me at Louisville. I cannot quit the service of the Committee without expressing my thanks to them that they, by their choice of me as a missionary in their employ, have enabled me to be the means of good in the establishment of a church at the West. May the dew of God's grace descend upon it that it may grow and flourish. It was my desire and wish to remain until the little church here became established; but the great Head of the Church seems to have ordered otherwise. I cannot urge too strongly the necessity of supplying the vacancy immediately. The vestry have written to —, with the expectation that the Bishop will recommend him to the Committee as a fit person to be employed. I hope that they will not be disappointed in any of their expectations. In any event, it is of the utmost consequence that this place be immediately supplied. I propose to enter on my duties at Louisville on the first of November. Until that time I shall perform regular services in this place.

FROM THE REV. C. PRINDLE, MISSIONARY AT TERRE-HAUTE.

Terre-Haute, Oct. 1, 1840.

I have nearly completed a year's labor for the Church in Terre-Haute. But I am still compelled to walk by faith. Truly thankful am I to Almighty God that He has sustained me thus far, and that I have not been compelled to omit one service on account of my health. Had it pleased Him, in the riches of his wisdom and goodness, to give me more manifest tokens that my labors are all directed according to his will, I should feel more encouraged; but, perhaps, without reason. I am still

waiting his own time. O Lord, how long—how long ere the faint dawn of hope which, though faint, has lightened my burden in this portion of thy vineyard, shall brighten into reality! As always, so now, the Sunday school, numbering an average attendance of about sixty scholars, is my chief hope. In this connection I wish to make my grateful acknowledgment of books for the library—twelve from the Rev. Mr. Johnson, of Lafayette, and twenty from the Rev. Mr. Killikelly, of Vincennes.

Bishop Kemper visited this place the last of August, and with the assistance of the Rev. Messrs. Johnson of Lafayette, and Lamon of Evansville, held divine service on the two evenings preceding Sunday the 30th. On Sunday there were three services, together with an ordination, and the administration of the Lord's supper in the morning—confirmation in the afternoon and evening, one of the candidates being too unwell to be present in the afternoon. The services of this quarter have been uninterrupted, except during my absence of one Sunday at the convention at Lafayette, and also of one Sunday at Evansville, about four weeks since, which absence, it was thought, would prove beneficial to my health; as, I am thankful to say, it did. Added to the communion, one; confirmed, three.

FROM THE REV. B. B. KILLIKELLY, MISSIONARY AT VINCENNES.

Vincennes, Oct. 1, 1840.

With this quarter I have completed my first year of missionary labor in this diocese, and on a review of it, see much that calls for devout thankfulness to the great Head of the Church.

On the 7th October last, as previously stated, the parish was organized. There were then but few whose attachment to the Church could be depended on, and only eight communicants. We now consider our congregation proper, to consist of 56 adults and 33 children. Twenty-five persons in all have communed, but three having removed, leaving 22 at present on our list. We have a large Bible class which meets once a week at my house, and a Sunday school, superintended by myself, which numbers 9 teachers and 70 pupils. During the year, 8 adults and 11 children have been baptized, and 13 persons have made a profession of faith in the holy rite of Confirmation. I have officiated at the funerals of four persons, but not of my parish. Divine service has been celebrated 113 times, and I have preached 6 times elsewhere.

On the 21st August, Bishop Kemper, according to appointment, reached Vincennes from Louisville; and, notwithstanding the fatigue of such a journey, in about two hours afterwards he was preaching with his usual animation to a large congregation in the Presbyterian Church, most readily opened for our use on that occasion. He preached again the next evening at the Town Hall, and on the following day (10th Sunday after Trinity) four services were held there, the Bishop preaching three times, and

I, once. On this day one person was baptized, three were confirmed, and four added to the communion. We were also favored with two deeply interesting addresses from the Bishop in private houses. I feel that my hands have been much strengthened by this visitation, and that the happy impression which has been made, I would hope, on the minds of all who attended our exercises, will not have been effaced before this devoted "man of God" in his oft repeated round, shall have again stirred us up to the zealous discharge of our sacred calling. Families, 16; baptisms, infants, 2, adults, 2; communicants, added, 7, removed, 3; present number, 22.

ARKANSAS.

FROM THE REV WM. H. C. YEAGER, MISSIONARY AT LITTLE ROCK.

Little Rock, Sept. 21, 1840.

I arrived here the 8th of July. Since that I have preached every Sunday once, and sometimes twice; except one Sunday when I was prevented by ill health. The population of the town is 2500 from all parts of the United States, and some foreigners, principally Germans. Within nine months the town has increased considerably, and a great many buildings have been erected, but not a sufficient number to meet the wants of the people that have emigrated to this place.

The health of the place it is said has been formerly good,—but this Summer, since my arrival, there have been great illness and mortality. The number of deaths within six weeks past has averaged one death a day. Every family, almost without exception, has been visited with sickness. All the ministers of the other denominations have been seriously ill with fever, and not one is sufficiently strong at present to preach or visit his congregation.

Of the religious denominations the Methodists are the most numerous. They have a neat brick church. The Presbyterians rank next as to number—they have an old frame church to worship in, with a steeple and bell. They have a subscription paper in circulation for a new church, which is to cost about \$6,000 or \$8,000. The Baptists (Campbellites) have a frame edifice to worship in. The Roman Catholics are building, at present, a church to cost between \$3,000 and \$4,000. Besides these denominations, there are among them Germans, Lutherans, German Reformed, and a few Jews.

The prospects of the Church are very good. Some of the most respectable families of the place, say 15 at the lowest calculation, are decidedly, strongly favorable to the worship of the Church. Our services are well attended; the responses are full and animating; and a spirit of reverence for religion, and a strong disposition to vital religion are beginning to be manifested. At present there are no communicants of whom I have any knowledge. Yet I trust, ere long, many will come forward

and openly acknowledge the Saviour as the Captain of their salvation.

We have thought it prudent not to commence building a church, until the pressure of the times have somewhat abated, or until we could be certain of putting up a building without involving ourselves in debt. We have, in the mean time, procured the use of an elegant and large room in the state-house, which has a gallery, and which will be shortly fitted up with seats. Our operations have been slow, yet steady. It has been a difficulty with me to discover how great the strength of the Church really is, and to become acquainted with its members, and with those that are favorable to Zion. Several meetings have been held for the purpose of learning our strength, and for entering into arrangements to organize a parish. At the first meeting, 5 met, who were heads of families,—thinking the number too small, we adjourned—and met again, when 10 of the heads of families met. I was not present at this meeting, illness preventing me. Committees were then appointed to draft articles of association, to make arrangements for a place of worship, to raise a subscription towards supporting the ministry, and defraying the incidental expenses. These committees have not yet reported.

INDIAN TERRITORY.

FROM THE REV. WM. SCULL, MISSIONARY AT FORT GIBSON.

Fort Gibson, Sept. 9, 1840.

Within the last three months myself and all my family have been very ill. Mrs. Scull, for some days, has not been expected to recover; though, at this moment, she is considered convalescent. I shall therefore be brief.

My acquaintance with the Indian tribes is still very limited, and my duties seem to preclude the possibility of accomplishing the object which I had fondly anticipated. I teach, preach, and bury the dead. I have, also, on Sunday evenings, preached among the Indians. These appointments are liable, however, to be interrupted by funerals, which are frequent.

I have administered the Communion once, and admitted two persons—a Roman Catholic lady and a colored man.

I purpose, as soon as the health of my family permits, to obtain leave of absence, and visit Fort Smith, Van Buren and Fayetteville, in the adjoining state of Arkansas.

Not long since I met with some Seneca Indians; but, I was led to infer, that their condition was not very favorable for the reception of the gospel. Ardent spirits is their ruin. Could an extensive literary institution be established amongst the Cherokees, it would be a very great advantage to them. But this they are able to do themselves, if they are so disposed.

Sept. 22.—The following is a copy of a note which I have received from an officer of the army:

“I have now, my dear, sir, a request to make of you; and did

I not know that you would take pleasure in granting it, if in your power, I should feel some hesitancy in making it. I think you have prayer-books of your Church on hand; and though I have been educated in a different 'faith,' the sublime beauties of the book of Common Prayer have endeared it to me. I desire a copy, especially, during my illness."

This officer designs resigning his commission, and studying some profession. May the Spirit of God direct his heart to the ministry.

I have buried about twenty soldiers, and the wife of an officer.

A soldier has just called upon me, and requested to be admitted to the Holy Communion. He has been serious for some time, and is well reported. Thus, amid my trials, I have some encouragement in the fact, that the word of God is here not without effect.

FOREIGN.

ATHENS.

FROM THE REV. J. H. HILL.

Athens, July 31, 1840.

Speaking of a recent excursion to Egypt, undertaken principally for the restoration to health of one of the members of the mission, Mr. Hill says:

We were received very kindly in Cairo by the missionaries of the Church Missionary Society, the Rev. Dr. Lieder and Rev. Mr. Crusé, and their wives. I had the advantage of a previous personal acquaintance with Dr. Lieder in 1834, when he visited Greece and was my guest for some time. These excellent brethren have been laboring with great zeal and with extraordinary prudence and tact in Cairo for 16 years. Their labors are principally confined to the Copts, in whose quarter they have their residence. They also do what they can, as Providence gives them an opening, for the Arab Mahometan population, and as occasion offers, they distribute the word of God among the other sects, for Cairo has a mixed multitude of almost every nation and tongue under Heaven.

Divine service, according to the rites of the Church of England, is celebrated every Sunday in a neat chapel by the missionaries. They were kind enough to invite me to preach for them while I was there. After all, there is great need of faithful missionaries throughout Egypt. In Alexandria there are none and no Protestant minister of the Gospel there, in a population of many thousands. In fact, with the exception of the two missionaries in Cairo, there are no Protestant clergymen in all Egypt. In my opinion there is a vast field open for the introduction of the Gospel to that benighted people. I can truly say I mourned over the awful desolations of that land. Christians there of every denomination, are living like heathen. A missionary to Alexandria would do immense good, and would be received

with open arms by many excellent people who lamented to me their forlorn situation in respect to spiritual things.

This whole country is full of most interesting biblical associations. Our minds were deeply impressed with awe and reverence when we visited the different places, the scenes of so many mighty events recorded in the word of God; and these Divine Records seemed doubly precious to us amidst the desolations of that country, once the refuge of the infant Saviour—the abode of the Patriarchs—the birth-place of Moses—the theatre of God's mighty power and of His vengeance too, the sad memorials of which are exhibited every where, bearing evidence of the fulfilment of the awful predictions concerning it; for truly, every thing we saw reminded us at every moment that it had become the “basest of kingdoms.” We left its shores with disgust at all the abominations we were compelled to be witnesses of and with earnest prayers to the Lord “that He would be entreated of concerning that people and that land, and would visit them according to His promise.” Isaiah xix. 20, 22: “They shall cry unto the Lord because of the oppressors, and He shall send them a Saviour and a great one and He shall deliver them. And the Lord shall be known unto Egypt and the Egyptians shall know the Lord in that day and shall do sacrifice and oblation—and they shall return even unto the Lord and He shall be entreated of and shall heal them.”

Through the goodness of divine Providence we have been allowed to conclude another year of missionary labor (our ninth year in Athens) under circumstances which call for heartfelt gratitude to Him whom we serve and by whom we have been sustained. Our annual examination this year excited more than usual interest, and the improvement of the pupils, in the various branches which they had been taught, gave much satisfaction. We had five of the Greek clergy present, some of them during the whole of the three days of our examination. Among them were the three most distinguished of all the clergy of Greece for their piety and erudition.

C R E T E.

FROM THE REV. GEORGE BENTON.

Caneé, April 5, 1840.

(*Extracts.*) The people of this island have been taught to regard all who are not members of the Romish Church as having rejected an Episcopal form of Church government, and to think that the main object of the missionary is to undermine those established forms and usages handed down from Christ and his apostles. I have been frequently asked, how can a Church exist without bishops? How can you have presbyters in the Church, if there are no bishops to ordain them?

The translation and publication of tracts have done, and are still doing, much good. But if a small portion of the money expended for this purpose was yearly devoted to the translation

and publication of some sound and argumentative work on the doctrines of the Bible—a work which should claim the attention of the clergy—it would become the means of operating more directly on that class of people who ought and must always be the head of a general reformation. At the same time the operation of tract translations would not be at all impeded and a double object would be effected, food for the young and pious mind would be supplied, and convincing reasons for a reform of errors, and a conformity to scripture doctrines, would be set before the clergy.

If it were consistent with the views of the Committee to pay my travelling expenses, I doubt not but that much good might be done by a more extensive distribution of Bibles and religious books in various parts of the interior of the island. I might thus be enabled to make various excursions in different directions, and at the same time visit three small schools in the interior which I have in part been the means of establishing, and to which I have lent all the assistance necessary by way of furnishing Bibles and other books. On visiting these, and other parts of the interior, and becoming acquainted with the Greek priests, a more extensive communication would be established, and in time an influence would be gained from which some good might result.

It is the harbinger of future good that in the three small schools now in operation, I have been able to introduce, in opposition to the strict commands of the Patriarch, the New Testament, as well as the Old, and various useful school books; and not a little will be gained when the minds of the people shall rise above the superstitious dread and fear of all books published by the mission presses. This state of things comes directly from the efforts of the Patriarch to destroy the establishment here in the beginning; but as none of the evils foretold, and the curses pronounced, have come to pass, the people, so far as we are known, begin to regard us with quite different feelings. What, in the course of events, providence may permit to fall upon us we cannot say. I am acquainted with a few priests from the interior, and one from the province of Messara, to whom I gave a quantity of Gospels, Pentateuchs, Prophets, and the Book of Psalms, with a set of Lancastrian cards from the press at Smyrna, with various school books, and a large number of religious tracts. He has since come in to visit, and asks me to come into that part of the island; at the same time he told me he had gathered together the children of his village, opened a school among them, and took another large quantity of books. These are seasons which cheer and refresh us. "St. Chrysostom on the Reading of the Scriptures," has been circulated in various parts, and I have heard various accounts of the good it has done, silencing the objections of some, and begetting in others a desire to see and read the divine book of which he speaks.

It must not be supposed, however, that the Greek Church

forbids the scriptures to the people like the Romish, but there prevails an opinion among the priests in general, that the ignorant may be led astray by his inability to understand it aright; and the general prohibition to receive books from us at the beginning, and the order to burn them, from the Patriarch, was spread throughout the whole island. I well remember that when I visited one of the monasteries, nearly two years ago, the old monk, when he learned "I was that American living in Canea, and having the school there," drew from me with a kind of dread and fear lest he should be contaminated by too near an approach.

Since the 11th September last, I have distributed of the Word of God the following books: Gospels in ancient and modern Greek, parallel columns, 89; Gospels in modern Greek, 220; Pentateuchs, 142; Job, Ecclesiastes, and Proverbs, 25; Prophets, 247.

The death of the Archbishop of the island, who resided in Candia, has opened the door for the distribution of Bibles, tracts and school books in that place.

By order of the Patriarch, immediately after our arrival here, all the books from the mission presses were collected and burnt; and the children in the school there were not allowed to read any of them. But since the death of the Archbishop, I have sent, by special request, the following books, which have been introduced into the school at Candia, viz. a large quantity of the compendium of the Old Testament, Gospels, 110; Psalms, 71; Prophets, 114; not to mention the synopsis of the Gospels and different kinds of religious tracts.

MISCELLANEOUS.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, ENGLAND.—This Society is well known in its general features, and stands foremost among the benevolent institutions of its country, for its early formation, extensive usefulness, and the number of religious and charitable societies springing from it. The difficulty of tracing, in brief terms, its history, has led to the following sketch, which is a mere abstract of a recent account of its origin and proceedings published by the Society. The extracts at the close are from the Missionary Register.

Towards the end of the 17th century, in the reign of William and Mary, many excellent persons of high consideration among the clergy and laity, grieved at the profaneness and impiety which were spreading in this country, especially in the metropolis and large towns, formed themselves into numerous societies for the advancement of christianity and the reformation of morals. They pursued these good objects in connection with the Church of England, of which they were members, and were aided by the co-operation of the highest order of the clergy.

It was at this important period that the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE had its beginning. The first meeting was held in London, the 8th of March, 1699. The Rev. J. Ostervald, professor of divinity and pastor of the Church of

Neufchatel, Switzerland, addressing the members of the Society November 8, 1702, bore the following testimony in its favor.

"In London and divers other places in England, this Society has caused many schools to be set up, wherein numbers of poor children are instructed, clothed and educated. This Society has caused good books to be distributed at its own charge, in the schools, in town and country, in the fleets, among the soldiers, and in the prisons.

"Your zeal," he adds, "has not been confined to the wants of England, but has extended itself even to foreign countries. You make it your business, with extraordinary application and expense, and with great success, to cause the light of the Gospel to shine in America; and you have there erected libraries, as also in England, for the use of country ministers who are not capable of furnishing themselves with books. You invite other Protestant churches to concur with you in these religious designs, to unite among themselves, and to put an end to those fatal divisions which till now kept them at a distance from each other."

For one peculiar and distinguishing feature of the plan, namely, the promotion of Christian knowledge *abroad*, the Society was chiefly indebted to the Rev. Dr. Thomas Bray, who, in April, 1696, had been offered by Bishop Compton, the appointment of Ecclesiastical Commissary in Maryland. On his return home in 1700—1, he successfully followed up his long cherished scheme of establishing, under a charter, a society for PROPAGATING THE GOSPEL IN FOREIGN PARTS.

The bounty of the Christian Knowledge Society was soon extended to India. As early as the year 1710, it undertook the care and management of such funds as were intrusted to it for the instruction of the heathen, and for the support and enlargement of the Protestant mission, which Frederick IV., King of Denmark, had established at Tranquebar, on the coast of Coromandel, in the south of India—a district in his possession. Thus it was the first of our societies in England to set the example of a missionary zeal. The Bishop of Calcutta, (Dr. Wilson,) styles it "The Primitive Missionary Society," and ever since that period it has continued to labor in the cause of Christ in the remote and benighted regions of Hindostan. It first aided the Danish mission, and afterwards established and supported missions of its own, and now operates throughout an Indian Episcopate.

The domestic operations of the Society may be classed under three heads:—

1. The education of poor children in the doctrines and duties of christianity, as taught by the Church of England.
2. The gratuitous supply and cheap distribution of the Holy Scriptures, the Book of Common Prayer, the Homilies of the Church, and religious books and tracts, as well as of books of general instruction.
3. Translations of the Scriptures, the Common Prayer Book, and other books, into foreign languages.

Education.—At the first meeting of the Society, one hundred and forty years ago, it was resolved, “To further and promote that good design of erecting catechetical schools in each parish, in and about London.”

From this time, (1699,) the progress of charity schools formed a leading feature in the proceedings of the Society.

Dr. Kennet, afterwards Bishop of Peterborough, at the annual assembly of the schools, 1706, stated that in and about London, there were sixty-four charity schools, containing 2,500 children; that the subscription was then nearly £3,000 a year; that the average of collections of sermons and lectures amounted to \$1,300; and that the gifts and legacies from the commencement were \$5,300. Two years previous, 2000 children were present at the first annual assembling. In 1714, 4000 were present at St. Paul's.

The general establishment of parochial schools on the national system, which is sometimes called Bell's, or the Madras system, completed the great work, of which the foundation had been thus laid upwards of a century before.

Issue of Books. :—For this purpose the Society has two catalogues, viz. the Permanent Catalogue; consisting of Bibles, New Testaments, Common Prayer Books, the Homilies, and religious books and tracts.

The Supplemental Catalogue; containing books which combine amusement and instruction.

In the year 1699 steps were taken towards forming lending libraries in the leeward islands. In 1707 the Society proceeded to establish libraries in Wales, and it supplied books for the same object to Calcutta and Madras. But the general establishment of lending libraries, in England and Wales, first took place in 1821. Large grants of books have also been made for Ireland.

At a very early period the Society directed its attention to hospitals, workhouses, almshouses and prisons, to which, according to their several wants, it has furnished vast supplies of Bibles, New Testaments, Common Prayer Books, and Tracts.

One of the most important features in the history of the Society, is the care which it has constantly shown for the spiritual necessities of the army and navy, a large and important portion of the community, whose religious interests had, for a long series of years, been too much neglected.

The Board has, from time to time, granted books in aid of a fund for establishing libraries for the use of men employed at the different stations of the Coast Guard. The persons thus assisted by the Society's first grant, including their wives and families, were upwards of 21,000.

At the instance of the Commissioners of her Majesty's Customs, a considerable grant of books was recently made for the use of the tide waiters at Gravesend, &c. Grants have also been voted for boatmen and bargemen who work on rivers and canals.

The Society has aided new churches by agreeing to provide each church, which should be built out of the Metropolis Churches' fund, or at private cost, in different parts of the country, with a large Bible and Common Prayer Book for the desk, and books for the communion table, &c.

In the year 1813 was published the Society's Family Bible, in 3 vols. 4to, with notes, selected by Rev. Dr. D'Oyley, and the Rev. Dr. Maut, now Bishop of Down and Connor. The circulation of this work has been very extensive.

In the year 1819 above 30 new tracts of a more popular form were added. Active measures were adopted for circulating these, and in less than twelve months nearly 1,000,000 copies of books and tracts against infidelity and blasphemy were printed and distributed. The sum of 7,000 pounds was obtained for this object through the munificence of several corporate bodies, and the liberality of individuals.

The years 1830 and 1831 were remarkable for the boldness and malignity of the assaults made upon the Christian faith by the enemies of the truth. The infidel press teemed with the bitterest invectives against religion and the ministers of Christ. Publications of the most pernicious kind, full of blasphemy and ribaldry, were circulated with unceasing activity. Lectures were publicly delivered in the metropolis, and at the large manufacturing towns, in which atheistical principles were openly promulgated. The Society again put forth its exertions for the maintenance of religion in the land. The whole fund raised for the purpose, and placed under a special committee, amounted to 2,382*l.* 2*s.* 6*d.* Many of the tracts previously adopted were reprinted and dispersed, and 29 new tracts added to the list.

During the prevalence of disease, dreadful ravages were made by it in the mining districts of Staffordshire. The impression which it created among all classes was evinced in a marked improvement, and in their attention to the duties of religion. The churches were crowded, and the public houses comparatively deserted. That the clergy might improve so favorable an opportunity, the South Stafford District Committee applied to the Society and received ample aid.

Among the domestic transactions of the year 1832, one of the most important was to take measures for publishing the Holy Scriptures with plain explanatory notes, illustrated by plates and maps, in the cheapest form, and adapted to popular use. The editors, with the approval of the President, the Archbishop of Canterbury, applied themselves to the annotation of the New Testament; but the work has proved far more arduous in its nature than was contemplated; and they have not been able to do more than nearly to complete the annotation of the four Gospels.

In the year 1834, the appointment of a Tract Committee took place, to whom the duty of recommending additional publica-

tions for the Permanent Catalogue was transferred by the Board. Five of the Bishops were nominated by his Grace, the President, to be a council of reference on the subject of books and tracts.

“An Emigrant’s Library,” consisting of works selected from the catalogues of the Society, has recently been formed by the Committee. The Board agreed to adopt this measure for the religious welfare of settlers in the colonies.

Translations, &c.—Anxious to convey the blessings of Scripture truth as widely as possible, the Society, in 1790, sent forth a new edition of the Common Prayer Book in the Welsh language. In 1713, a subscription was opened for printing the Bible, with the Liturgy and Metrical Psalms, in Welsh, and in 1718, an edition, consisting of 7,000 copies, was distributed, and in all 80,000 copies, besides several separate editions of the New Testament and Liturgy.

In 1763, the Society issued proposals for printing the Bible, the Liturgy, and religious books and tracts, in the language of the Isle of Man. Soon afterwards 3,000 copies of the Book of Common Prayer, and 3,500 copies of Bishop Wilson’s Treatise on the Sacrament of the Lord’s Supper, were printed and distributed: and in 1808 the Society undertook and finished a third edition of the Book of Common Prayer. In 1793 and 1794, Gaelic translations were made for the use of the natives of the Highlands of Scotland. In 1720, assistance was rendered by the Society to the Greek Church in Palestine, Syria, Mesopotamia, Arabia and Egypt; and there was published in England, with a set of types cast for the purpose, an edition of above 10,000 New Testaments, 6,000 Psalters, and 5,000 Catechisms, besides an Abridgment of the History of the Bible, all in the Arabic language.

From the Reports of the Foreign Translation Committee, which are published annually, it appears that a new French version of the Bible is one of the principal points to which the attention of the Committee, aided by the Lord Bishop of Winchester, has been directed. The importance of this undertaking, both with reference to the Channel Islands, and to France itself, is generally admitted.

Missions, &c. in the Colonies.—In 1710, the Society undertook the support and enlargement of the Protestant Mission at Tranquebar, in the East Indies. An East India Committee was formed by the Society in London, and a separate fund for Indian affairs opened. The mission afterwards extended to Madras, Cuddalore, Trichinopoly, Tanjore and Calcutta.

The Society sent out to its missions in India a printer, types, printing press, &c., in the year 1712. And thus were published the Holy Scriptures, the Book of Common Prayer, the Psalter, and many Books and Tracts in the Tamil, Hindostani, and Portuguese languages. Among the earliest efforts of this kind which appear on the records of the Society, is a translation, in

1734, of the whole Bible into the Telinga dialect by the missionary Schultz.

In these departments, as well as in the general conduct of the Missions, the views of the Society were for many years successfully promoted by the active services of those excellent missionaries, Ziegenbalg, Swartz, Gerické, and others. Of these, only two are now remaining, Kolhoff, and Cœmmerer. The former is in his 79th year, and 56th of his services in the mission. The latter, who went out in the year 1789, is now Senior Chaplain at Tranquebar, aged about 72; having been engaged 50 years in missionary duty in India.

Bartholomew Ziegenbalg was not only a distinguished scholar, and a man of real piety, but one of the most successful missionaries that have adorned the Church of Christ. In the year 1705 he was sent out by the king of Denmark, at the age of 22, as the first missionary to Tranquebar. He acquired the Tamil, and, in 1707, built a church for preaching the word of God to the heathen. He finished a Tamil version of the New Testament, and died in 1719.

The Rev. Christian Frederick Swartz left England with two other missionaries in 1749.

In 1784, when war and famine desolated Southern India, Swartz supported many of the native Christians and Catechists by means of a large stock of rice which he had laid up; and Hyder Ali, when he invaded the Carnatic with 100,000 men, gave orders to his officers "to permit the venerable father Swartz to pass unmolested, and to show him respect and kindness, for," said he, "he is a holy man."

This eminent missionary, "whose praise is in the gospel throughout all the Churches," and whose name still flourishes in the East, and is never mentioned without love and respect, died on the scene of his labors in February, 1798. Gerické labored as his associate and successor for 38 years, and Rottler above 60.

The care of the Indian missions was transferred, in 1824, to the Society for the Propagation of the Gospel in Foreign Parts; and it is still active in its efforts to convey its benefits to the colonies and dependencies of the empire. The Society has urged upon the Legislature, from time to time, the great importance and necessity of a regular Church Establishment in British India. At length, in 1814, in answer to a memorial submitted to the principal officers in his Majesty's government in 1812, directions were given for creating the diocese of Calcutta, and sending out the first Protestant Bishop to the East.

The Report was communicated to the Board by the late Mr. Wilberforce. The scheme of the proposed establishment specified—an Archbishop to be resident at Calcutta. Three Bishops to be resident at Bombay, Madras, and Ceylon, respectively. Four Archdeacons for these four dioceses.

Bishop Middleton, first Bishop of Calcutta, recommended the

establishment of a college in the immediate neighborhood of Calcutta. The plan of this college, the erection of which commenced in December, 1820, was worthy the projector. It included the education of native youth in sacred knowledge, in sound learning, in the principal languages used in the East, and in habits of piety and devotion to their calling, so that they might be qualified to preach among the heathen. The Society took a part in this good work, and gave £5000 towards the erection of "Bishops' College," and afterwards £2000 more in scholarships.

Bishop Middleton, after a laborious and effective performance of his duties in India, died at Calcutta on the 8th of July, 1822, in his 54th year. He was succeeded by the lamented Bishop Heber, who died in 1826.

Archdeacon Robinson, in a letter to the Society soon after the death of Bishop Heber, said: "There is hardly a town in this vast empire where he was not known; not one, where his name was not loved and honored; but in no province is his loss so severely felt as in that which witnessed his last labors, among the humblest and poorest of his flock, the native Christians of Tanjore and Trichinopoly." Bishop James, in 1827, succeeded Bishop Heber, and died the next year.

On receiving the melancholy intelligence of the death of Dr. J. M. Turner, the fourth Bishop of Calcutta, which happened in July, 1831, shortly after the labors of his first visitation, and two years from his consecration, the Society was induced to repeat its memorial to Government for an increase in the number of Bishops in that scene of overwhelming duty. Accordingly, in 1837, much to the joy of the Board, Bishoprics were erected at Madras and Bombay, these presidencies having previously been in the diocese of Calcutta. Under this provision the Lord Bishop of Calcutta, consecrated in 1832, became Metropolitan of India. Grants of £2500 in money and books were made to Bishop Wilson within a short period from his appointment.

Idolatry. The Society early memorialized the East India Company against the encouragement of idolatry, it appearing that the tribute levied upon pilgrims is collected by agents of the East India Company, and appropriated, with the sanction of Government, to the services of the idol temples. The Bishop of Calcutta, in a letter recently received, informed the Society, that out of 150,000 pilgrims who resort annually to the scene of cruelty and vice, nearly one third are supposed to perish from various causes, and never to return to their homes! A favorable answer was returned to the memorial by the Court of Directors. Finding, however, that no effectual steps had been taken for removing this foul stain from the national character, the Society, in the year 1838, presented memorials to the same effect to her Majesty, to the Court of Proprietors of the East India Company, to the Board of Control, and to the first Lord of the Treasury.

In a letter, dated March, 1835, the Bishop wrote: "The main barrier to all permanent improvement is, as I trust, in the way of removal,—the heathen usages of caste in the Christian

churches. Whilst the master minds of Swartz and Gerické remained to keep down the attendant heathen practices, caste was comparatively harmless."

In a letter of April, 1837, Bishop Wilson writes thus of Bishop Corrie: "It is a great cause, indeed, of gratitude to Almighty God that so long a course of Indian service altogether had been vouchsafed to my beloved brother. He stands beside Swartz, and Gerické, and David Brown, and Henry Martyn, and Buchanan, and Thomason, in the highest rank of those devoted and heroic spirits who united the missionary with the ordinary minister of Religion, and who were the ornaments of our Protestant Episcopal Church before the erection of the See of Calcutta. From this list, the mind descends to that of our fallen holy Prelates, Middleton, Heber, James, and Turner—whose graves are yet open, as it were, before us. Corrie unites the two series, and affords the fifth mournful example of a brief but most important Oriental Episcopate."

On the appointment of Dr. G. T. Spencer and Dr. T. Carr to the Sees of Madras and Bombay, the Society, at a General Meeting in 1837, placed £500 at the disposal of each, towards promoting the Society's designs in their dioceses: £3000 had been previously granted in aid of a grammar school at Madras.*

The Sees of Jamaica and Barbadoes were erected in July, 1824: the Rev. William Hart Coleridge, one of the Joint Secretaries of the Society, having been selected to preside over the Church in Barbadoes and the Leeward Islands. In 1834, £10,000 were granted to meet the religious wants of the West Indies, and £1000 since to the Bishop of Barbadoes for the same purpose.

Australia:—In 1835, an appeal was made to the Board, by Archdeacon Broughton, now Bishop of Australia, in behalf of New South Wales and Van Dieman's Land. The Board placed at the disposal of Archdeacon Broughton, the sum of £3000, for building churches and school houses and otherwise promoting Christian knowledge in New South Wales and Van Dieman's Land. The Bishop's hands were again strengthened in 1836, by a grant from the Society of £1000, and subsequently £500 in aid of the schools in his diocese in connexion with the Church of England.

In addition to the above donations, the members of the Church of England in New South Wales have engaged to contribute, and to a great extent have paid up, within one year, upwards of £13,500, to be applied to the extension and support

* *List of successive Bishops in India.*

		Consecrated.	Died.
<i>Calcutta.</i>	1. Dr. Thomas Fanshaw Middleton,	- - - 1814	- - - 1822
	2. Dr. Reginald Heber,	- - - 1823	- - - 1826
	3. Dr. John Thomas James,	- - - 1827	- - - 1828
	4. Dr. John Matthias Turner,	- - - 1829	- - - 1831
	5. Dr. Daniel Wilson,	- - - 1832	The present
	Bishop of Calcutta and Metropolitan of India.		
<i>Madras.</i>	1. Dr. Daniel Corrie,	- - - 1835	- - - 1837
	2. Dr. George Trevor Spencer,	- - - 1837	
<i>Bombay.</i>	1. Dr. Thomas Carr,	- - - 1837	

of that system of faith and those ordinances of worship to which they are faithfully and heartily attached.

The Bishop, in 1838, wrote as follows: "We have now five schools (three of which are also Sunday schools) in this town; the state of which is highly satisfactory, and is daily improving. The average number of children is more than 100 in each. By the first of next month I expect to be enabled to open two additional schools, and to collect in the entire number which will then be established, not less than 1000 children."

Nova Scotia:—The Society has aided freely in the Divinity Scholarships of King's College at Windsor. The vast importance of this College to the Church of England in Nova Scotia may be shown by a single fact, viz. that "at a visitation held on the 18th May, 1837, in St Paul's Church, Halifax, of 30 clergymen who attended from the several parishes in the province, no fewer than 26 were educated at Windsor."

A grant of books has been made by the Society towards the establishment of a Library of the Society's publications in the city of Jerusalem; the British Consul taking charge of it. Since 1822, £20,195 have been expended by the Society in building churches, &c., principally in India, New South Wales, Cape of Good Hope, and the West Indies, £5000 being included in the grant to the West Indies.

In the year 1828, the Board, having taken into consideration the condition of the Christians in the countries bordering upon the Euphrates and the Tigris, to which the Royal Geographical Society was about to despatch an expedition, resolved to make some efforts with regard to those ancient Christian communities:

"To explore the whole of the country extending in a semi-circle to the northward, from Mosul as a centre, to the distance of about 150 miles. Also to trace the valley of the Eastern Euphrates from Mount Ararat westward, and the great western branch of that river to its junction with the main stream.

"To examine the hitherto inaccessible Iawar mountains, inhabited, it is said, by about 800,000 Nestorian Christians; to ascertain their condition with regard to civilization, and the probable means of giving them instruction," &c. &c.

Resources of Constitution, &c.—From the year 1733, when the Society first began to report its issues of publications, to the present year, 1839, it is calculated that it has distributed nearly 51,000,000 of books, viz.

Bibles and New Testaments,	-	-	4,314,500
Common Prayer Books, .	-	-	4,274,721
Books and Tracts bound,	-	-	42,319,142

Total, - 50,908,363

The present income is about £90,000 annually. The first legacy was £4,000, in 1728, since which sums of £10,000, £7,000 £15,000, and in one instance more than £50,000 have at various times been bequeathed to the Society. The Society consists partly of subscribing, and partly of corresponding

members; the annual contribution of the former being one guinea or more. The sum of £20 contributed at one time, or in four instalments, within four years, may be paid in lieu of annual subscriptions. The number of members is at present about 16,000.

Members are elected on nomination, and have the privilege of attending and voting at the general monthly meetings of the Board. The correspondence of the Society is referred to a Standing Committee, who are chosen out of the subscribing members, with power to despatch all business not reserved to the general meetings.

The Archbishops and Bishops are, by one of the Society's rules, members of the standing committee. A sermon has been preached before the Society annually without a single failure since 1704.

The general plan of forming diocesan and district committees was adopted in 1810, for the purpose of extending the usefulness of the Society, for increasing its influence, and promoting the co-operation of the parochial clergy, and other friends of the Church throughout the kingdom in its designs. It appears, by the Society's Annual Report for 1838, that there are 312 diocesan and district committees, besides the foreign committees, of which there are 52.

In conclusion, it remains to be observed, that never since the Society commenced its operations, has a wider field been opened for the exercise of its faith, and "labor of love," than at the present period. The reasons for this may be found partly in the increased zeal which is felt by the people of England, laity as well as clergy, for the interests of christianity, and partly in the supply of additional facilities of intercourse with distant regions; manifesting the gracious purposes of the Almighty, whose everlasting Gospel is addressed to all that dwell on the earth, to every nation and kindred, and tongue, and people.

The following extracts are from a report of the Foreign Translation Committee, of the Society, made to a general meeting held on the 7th of July last.

"*Liturgy in Arabic.* The Committee have the pleasure to lay before the Board a copy of the new Arabic Version of the Liturgy, as completed at Malta, under the direction of the Rev. C. F. Schlienz, and printed at the press of the Church Missionary Society in Malta, of which Mr. Schlienz has the charge."

"The Committee have much pleasure in stating, that fifty copies of it have been purchased for use in the Holy City of Jerusalem, where a small congregation of converted Jews have been assembled by the Rev. Mr. Nicholayson; and where a church is now building, in which divine service will be celebrated in Hebrew, and also in Arabic, according to the ritual of the Church of England. The Committee, full assured that the Society at large will be gratified to learn that, through its instrumentality, the worship of God may now be carried on in the Arabic language, according to our own cherished formularies, in this little flock gathered from the lost sheep of the House of Israel, even upon Mount Zion itself."

Oriental Churches. "The Committee also beg to report, that they have received some important communications respecting the translation both of the Holy Scriptures and of books and tracts for use in the Levantine countries; and they are disposed to think that much good might be done in these countries by extending the operations of the Society; but they have found it difficult to obtain such information on these subjects as might enable them to come to a satisfactory conclusion respecting the course which ought to be pursued. They are anxious, on the one hand, not to do any thing which may be justly considered as an interference with the affairs of the Churches or Communities of the East; and, on the other, not to neglect any opportunity which may present itself for carrying into effect the objects for which they were appointed. They have therefore agreed, with the approbation of his Grace the President, and with the concurrence of the Standing Committee, to request the Secretary to go out to the Levant during the autumn of the present year, to make inquiries personally in the different localities to which these applications refer; and to ascertain, as far as possible, the opinions and views of the authorities of the Oriental Churches respecting them. The Committee consider these inquiries to be of sufficient importance with reference to their own operations and the interests of the Society, to justify the step which they have taken; and they are led to hope, that, looking to the prospects of usefulness which are opening in different parts of the East, the measure will be satisfactory to the Society at large."

INTELLIGENCE.

FUNDS FOR DOMESTIC MISSIONS.—Attention was asked in our last number to the condition of the funds for Domestic Missions. The subject calls for immediate action. The few hundred dollars now remaining in the treasury are nearly all trust funds, not applicable to the payment of the salaries of missionaries. One third of the current quarter is past, and no provision is yet made for meeting *the nearly seven thousand dollars* which will become due at its expiration. The Committee respectfully, but earnestly, entreat the rectors and ministers of churches not to permit this department of missions to become crippled in its operations, or the good faith of the Church, pledged to the devoted men who are toiling in their Master's work, to be impaired.

MISSIONARY NOTICES, (DOMESTIC.) The Rev. Frederick Freeman has resigned the missionary station at Bangor, Maine, and been appointed to the one at Augusta, the capital of that state.

The Rev. John Ufford is understood to have resigned the missionary station at Maumee city, Ohio.

The Rev. Aaron Humphrey, some time since appointed a missionary in Wisconsin, has been assigned to the newly recognized station at Beloit.

The Rev. Benjamin Eaton has been transferred from the mis-

sionary station at Mineral Point, Wisconsin, to that at Green Bay. Mr. Eaton has resigned his appointment as a Domestic missionary, to take effect on the first of December.

The Rev. J. D. Mead, some time since appointed a missionary within the Rt. Rev. Dr. Kemper's jurisdiction, has been assigned to the station at Boonville, Missouri.

The Rev. T. E. Paine, has resigned the missionary station at Princeton, Kentucky, and been appointed to that of Palmyra and Hannibal, Missouri.

The Rev. T. C. Pitkin has resigned the missionary station at Lawrenceburgh, Indiana, and become the rector of Christ Church, Louisville, Kentucky.

The Rev. A. C. Treadway, of W. New-York, has been appointed a missionary within the jurisdiction of the Rt. Rev. Dr. Kemper.

The Rev. Luman Foote, of Vermont, and the Rev. G. P. Giddinge, of Kentucky, have been appointed missionaries in Illinois.

The Rev. Timothy Minor, appointed a missionary in Illinois, has been assigned to Ottawa and the vicinity as his station.

The Rev. N. N. Cowgill, a missionary in Kentucky, has been assigned to Breckenridge, Meade, and Hardin counties, which have been recognized as a station instead of Maysville in that state.

The Rev. W. T. Leacock, of Tenn., has been appointed a missionary in that state, and assigned to the station at Williamsport.

The Rev. A. Bloomer Hart, of New-York, has been appointed the missionary to Apalachicola, Florida.

THE REV. JOHN CHILTON. It is our painful office to record the death of another of our Domestic missionaries, the Rev. John Chilton, of Tennessee. Mr. Chilton had been a clergyman of that diocese for several years, officiating chiefly in the neighborhood of Brownsville, in Haywood county. About six months since he was appointed a missionary of the Domestic Committee, and assigned to Jackson and Brownsville. The Rt. Rev. Dr. Otey, Bishop of Tennessee, under date of October 2, writes thus feelingly of the death of Mr. Chilton, and of the loss which he and his diocese have sustained in the removal of such a son of the Church. "It grieves me to inform you that the Rev. John Chilton has been removed by death from the scene of his earthly labors. I am as yet informed as to none of the particulars of this sad event. All that I know is, that he died a few days ago while on a visit at his father's, near the mountains in this state. Under date of July 3d, he had written to me that he felt 'much encouraged at the prospect of success,' in his missionary work: 'At Jackson every thing is going on well, and all appear to be encouraged. And I am happy to say, that it is the result of united effort on the part of our Church people there. If they will continue to act in concert, the Church will soon be established on a firm basis.' These pleasing anticipations would very certainly have been realized, had it pleased God to continue Mr. Chilton's life. I speak, of course, after the manner of human calculations. He was a good man—of sound

judgment—of unquestionable piety, and in the confidence of all those among whom his ministry was exercised. He was the first candidate for Orders in this diocese, and the first clergyman of the Protestant Episcopal Church ordained in this state. We cannot doubt that our loss, in his removal, has been his gain."

Who will stand up to minister at the altar of God in the place of our departed brothers, Cole and Chilton?

CONSTANTINOPLE. The Rev. Mr. Southgate and wife reached their station, at this city, on the 7th of August, where he is associated with the Rev. Dr. Robertson. Both missionaries, are industriously pursuing the preparatory investigations necessary before any more active labors can be wisely commenced. These will occupy the first half year or more of the joint mission, within which period Mr. S. will not expect to leave for Mardin. Letters from the missionaries up to August 25, have been received, and extracts from their journals are promised, from time to time, containing matters of general interest and information pertaining to their mission.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th of September to 15th of October, 1840.

DIOCESE OF NEW-HAMPSHIRE.		
Portsmouth, St. John's Ch., Missionary Society, half, for		
Jubilee College,	50 00—	50 00
DIOCESE OF MASSACHUSETTS.		
Boston, St. Matthew's Ch., Missionary Association,	17 30	
Bridgewater, Trinity Church, Mr. John Edson,	5 00—	22 30
DIOCESE OF CONNECTICUT.		
Litchfield, St. Michael's Ch., contributions, half,	25 00—	25 00
DIOCESE OF NEW-YORK.		
Albany, St., Peter's Church,	75 00	
Bedford, St. Matthew's Ch., Fem. Miss. Assoc. for Bp. Kem-		
per's Mission,	40 00	
Brooklyn, Christ Church,	205 06	
Butternuts, Zion Church,	12 00	
Fairfield, Trinity Church,	10 00	
Jamaica, Grace Ch., Ladies' Miss. Association,	50 00	
New-York, St. George's Ch., Association for the Promotion		
of Christianity,	500 00	
Rensselaerville, Trinity Church, part of quarterly subscrip-		
tions, \$5; from a lady \$5,	10 00	
Individual, from Miss Maynard,	10 00—	912 06
DIOCESE OF NEW-JERSEY.		
Individual, "J. W. H." quarterly, two thirds,	16 67—	16 67
DIOCESE OF PENNSYLVANIA.		
Oxford, Trinity Church, one half,	22 50	
Philadelphia, Grace Ch., second quarterly payment (for 1840)		
of one half of pledge of \$5,000, (\$50 for Bp. Kemper's Mis.,)	625 00	
Philadelphia County, from "A. B. L." for Michigan,	5 00—	652 50
DIOCESE OF MARYLAND.		
Georgetown, D. C., St. John's Church,	15 00	
Prince George Co., Bladensburgh, St. Matthew's and Zion		
Churches, \$32; from Mrs. Bell, for Bp. Chase, \$5,	37 00—	52 00
DIOCESE OF VIRGINIA.		
Clarke County, Millwood, from a gentleman,	25 00	
James City Co., Williamsburgh, Bruton Par., from a few ladies,	5 00	

King George County, from Col. John Stewart's family, half,	4 50	
Individual, John A. Wharton,	1 00—	35 50
DIOCESE OF FLORIDA.		
Fort King, Lieut. E. R. Long, half,	14 04—	14 04
WISCONSIN.		
Green Bay, Christ Church, a missionary station,	5 00	
Madison, Apostolic Church, a missionary station,	75	
Milwaukee, St. Paul's Church, a missionary station,	6 00	
Southport, St. Matthew's Church, a missionary station,	3 00—	14 75
Total contributions, since June 15,	\$4,743 98	
Total payments since June 15,	12,404 92	Total, \$1794 82

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th Sept. to 15th Oct., 1840.

MAINE.		
Gardiner, Christ Ch., Miss. Soc'y,	24 95—	24 95
VERMONT.		
Poultney, St. John's Ch., for Ch. at Matagorda,	3 25—	3 25
MASSACHUSETTS.		
Boston, Grace Ch. S. School, pledge for support of 9 children, in part, at African Mission,	55 00	
St. Matthew's Ch., Miss. Soc'y,	10 00	
St. Paul's Ch., S. School, pledge, in part, for support of 4 children, at African missions,	30 00	
Rev. E. M. P. Wells, \$126 90; twelve members of school for M. D. \$25, for Palestine,	151 90	
Bridgewater, Trinity Ch., John Edson,	5 00	
Taunton, St. Thomas' Ch., Ladies	50 00—	301 90
CONNECTICUT.		
Derby, St. James' Ch.,	7 50	
Litchfield, St. Michael's Ch., Miss'y contr., in part,	25 00—	32 50
NEW-YORK.		
Albany, St. Peter's Ch.,	75 00	
Brooklyn, Christ Ch.,	205 06	
Butternuts, Zion Ch.,	8 00	
Fairfield, Trinity Ch.,	10 00	
New-York, St. George's Ch., Soc'y for Prom. of Christianity,	500 00	
Miss Maynard 10; Mrs. Derrick, 5,	15 00—	813 06
NEW-JERSEY.		
J. W. H., 11th quarterly payment for Africa,	8 33—	8 33
PENNSYLVANIA.		
Bloomsburg, St. Paul's Ch., for African missions,	2 50	
Oxford, Trinity Ch.,	22 50	
Philadelphia, Grace Ch., 2d payment of pledge for 1840, one half, Mrs. W. G. Miller, 11; mite box of W. M. L., a boy 6 yrs., 4; for Ch. at Matagorda,	625 00	
	15 00—	665 00
MARYLAND.		
Georgetown, D. C., St. John's Ch.,	15 00—	15 00
VIRGINIA.		
King Geo. Co., Col. John Stewart's family, 4 50; Mrs. Sally M. Grayson, for African Mission, 4,	8 50	
Millwood, a gentleman,	25 00	
Richmond, J. A. Wharton, 1; R. L. Randolph, 5—6; J. W. Tyler, 1; Louisa Tyler, 1; Sarah L. Tyler, 1; 3 for Africa; various persons, 11 50,	20 50	
Williamsburgh, a few ladies for Greek mission,	5 00—	59 00
SOUTH CAROLINA.		
Columbia, Trinity Ch., a friend to Foreign Missions,	100 00—	100 00
OHIO.		
— a friend to missions, for Constantinople,	1 50—	1 50
FLORIDA.		
Fort King, Lieut. E. R. Long,	14 04—	14 04
(Total, since 15th June, \$5121 14.)	Total,	\$2038 53